

NOTES IN PASSING.

By Bert.

Paul beseeches the Ephesians to walk worthy of the vocation wherewith they are called. Translated into every day business terms that means that a man should so carry on his business as to make it respectable in the eyes of all, while he at the same time commends himself as a conscientious workman. There are two ways to look at your calling. You may look at it only as a means to a livelihood, or in love with it for its own sake your soul may rise to its noblest ideals and by devotion to the thing itself convert the most commonplace work into an art.

He who pursues his calling with no higher motive than to make a living is doomed to a hard and slavish life. There is need for sentiment everywhere, and the need is greatest where there seems least place for it. Where there is no sentiment, there is no appreciation of the ideal, and work becomes an intolerable grind. Many a man does good work from a sense of duty only. But duty is prosaic, it cleans the ground, it cuts down the weeds, it burns briars; it is sentiment that trims the grass and cultivates the flowers. No man ever rises to his best spurred on by duty alone.

Every man should be in love with his calling or leave it for one more appealing to his higher and nobler instincts.

The poorest Christian in the world is he who acts only from a sense of duty. There is so much need for the play of the finer senses in the Christian life; there are so many places one can minister in the high clear atmosphere far above the plane of mere duty that he who wills to stick to duty will never taste the joys of real, helpful service. Above the clouds which shut the duty doer in, there stretches far and high the clean, attractive land of Privilege. Why live below the clouds when you can just as well live above them?

The Christian is the world's book of Christ. As far as Christ would go in service to humanity is the Christian's limit. There must be no place at which the world can put its finger and say no Christian will go beyond this mark to help a fellow mortal in need. There may be, no, often is, a point beyond which he can not go, but he has the mind to go further, and his sorrow over the necessary restriction of his movement will prove the limitless reach of his heart.

You can not grow into grace any more than you can grow into the world. But having been born into it by the mercy of God you are required to grow therein.

A good name is great riches. A good character is the greatest riches.

It takes a wise man to keep from exploiting his wisdom.

For a Christian to be fretful and despondent is about as reasonable as for the son of a millionaire to dread starving to death. Do not impress men that you know so little about your Father.

FINE MISSIONARY WORK, INDEED!

The following, taken from the "Louisiana Christian," the organ of the Campbellites of Louisiana, is interesting as an illustration of the methods and spirit of the most pronouncedly sectarian sect that is to be found in all the land, the sect which repudiates all other Christians, their communion, their baptism, their orders and ordinances, and sets itself up as the type of unsectarianism! "Brother John Kovach, a Hungarian preacher in the Reformed Church, who has been preaching to the Hungarian colony at Albany, La., has recently come into our ranks. He has completely renounced sectarianism, and has removed to Cincinnati, Ohio, where he will preach primitive Christianity to his people of that city. He was converted to our plea through the Centennial issues of the Christian Standard, which were sent him by Brother A. C. Lea, of Shreveport, La. Fine missionary work, Brother Lea." Fine "missionary" work, indeed! The gain of one proselyte is doubtless worth more to a body which unchurches all others than a dozen souls brought from unbelief to faith. Let us hope that the item does not correctly represent a large number of really good, evangelical people who belong to that body.

For the many friends who are seeking in vacation rest and invigoration, we wish a rich blessing. They have well earned the relief from toil and the diversion of mind in the mountains or on the seashore. They have worked hard and long, and are wearied in body and brain. For a little while they can lay their burdens down. They will hear the Master they serve, say, not "Go ye," but "Come ye apart and rest awhile." And find him with them in rest as he was in toil.

The stay-at-homes have this to be thankful for, that perhaps they do not need to leave home and work. They are still well and strong, and their hands have not dropped the tools. They are at home to cheer and comfort the sick and weary. They are in the churches and at the Sunday school and the prayer meeting. They keep the flame on the altar bright and glowing, that the fire go not out. No doubt, their time will come to lie down in green pastures, to walk beside still waters.

In the contest that is now being waged between the friends and advocates of sobriety and social order on the one hand, and the promoters of intemperance and general lawlessness on the other hand, the methods of the saloon forces will prove sufficient of themselves to condemn their cause. In the recent Bristol election, it is affirmed money was used in large amounts and in dishonorable ways to influence voters. In Leetonia, Ohio, a Presbyterian church was dynamited because, as is confidently believed, the pastor used his influence zealously against the saloons in a local option election. A Methodist church in Iowa was burned for the same reason. The law, as interpreted by the United States courts, allowing liquor to be shipped into prohibition territory, is an offense against the moral sentiments and rights of the people which should speedily be rebuked, and has already stirred the friends of law and order to a firm resolve that this gross injustice shall cease.